

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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Communicated for the Christian Secretary.

Extract of a Discourse delivered before an Education
Society, on the very important question—

**WHAT CONSTITUTES A CALL TO THE
GOSPEL MINISTRY?**
(Concluded.)

It is a question of no less interest to the church
of which he is a member. Not to a few leading
brethren only, but to every member of the
church. With pleasure they listened to his story,
when he called them to hear what God had done
for his soul; they looked on with intense delight
when they saw him buried in baptism; their
hearts have been comforted while they have listened
to his exhortations; and now, when he
begins to feel that the Lord is calling him to a
more responsible station, shall they barely give
their cold assent and let him go? Oh, no. Will
it be enough if their hearts are kindled into an
ecstasy of pleasure at the thought of sending out
a preacher from among them? No. He tells
them he believes God is calling him to stand as
a watchman on Zion's walls. Their feelings
should correspond with the solemnity and importance
of this subject. They ought to take a
lively interest in his exercises, that they may
discern his motives—and in his improvements,
that they may see if their souls are edified.—
They ought to cherish a deep solicitude that
his duty may be made plain, and that he may be
extensively useful in the cause of God. They
should realize how much is pending; and not
hastily give him their sanction as a preacher of
the gospel, because they happen to be pleased
with his first performances. Let them hear him
again and again; let them be satisfied that he
is influenced by love to Christ and to souls; let
them deliberate—let them weigh the consequences
that will result from what they do.—
And if this should require the lapse of months,
let them not imprudently hasten the business,
by saying, It is painful to keep the brother in suspense.
There need be no suspense. Let him
open a door before him. But even this suspense,
as it is called, would be far less painful
than to be hurried into a work to which he
should afterwards feel that God had not called
him. O, then, let our churches move cautiously
and wisely, since they exercise the right of
giving licences to preach. It is not a trifling
thing for a church to give one of her members
approbation to labor in the gospel field. The
influence of that act will be felt by other churches,
and their prosperity be materially affected
by it, either as it was a judicious or an injudicious
act. O, then, let our churches be prayerful
in relation to these important—interesting
cases. And I earnestly hope, that, in imitation
of primitive practice, they will, henceforth,
have a season of special fasting and prayer,
when they are about to decide the question
whether, in their judgment, a brother is called
to preach the gospel. The good effects of this
measure, both on the members and candidates,
cannot be calculated.

Those who are called to the gospel ministry,
have an arduous work before them. But we
practically attach too little importance to it.—
We may talk well about the variety, and great-
ness, and responsibility, and difficulties of a
minister's duties, but it is quite another thing
to engage as well in the discharge of those duties.
"Speculation is not practice." To insure
success in this work, three things on our
part are necessary—deep personal piety—study
and labor. The former can be cultivated
only by much prayer. It is the grand secret of
all spiritual, soul satisfying preaching—the very
vital principle of a faithful and useful preacher.

Study must be pursued, because God com-
mands us to do it—and because it is necessary,
in order that the servant of the Lord may bring
forth out of the treasure of his word things new
and old, and feed the people with the words of
knowledge and understanding. For let no one,
whose duty it is to minister in holy things, sup-
pose that, because God has called him, sub-
jects both as to matter and manner will always
be furnished at hand, independent of study.—
Ah! it is not owing to a kind of presumptuous
dependence on God, on the one hand, and to
self-dependence on the other, that so little good
is done by preaching! Oh, let those who pro-
fess to be divinely called to speak in the name
of the Lord, feel the greatness of the work be-
fore them—its connexion with immortal souls
—with God and eternity; and then they will
feel that they must labor in the cause of God
or be nearly useless. Then they can adopt the

language of our text and say, "For though I
preach the gospel, I have nothing to glory of;
for necessity is laid upon me; yea, woe is unto
me if I preach not the gospel." If this work
filled the Saviour's hands, and enlisted all the
powers of the twelve Apostles, do we not prac-
tically underrate it, while we do so little? We
need to feel the worth of souls, and all the re-
alities of death, judgment, and eternity press-
ing upon us, to rouse us to action.

The views exhibited in this discourse are, I
believe, scriptural; and are, I doubt not, such
as are embraced by this Society. Our Con-
stitution recognizes the grand principle estab-
lished this evening, that God does specially call
men to the gospel ministry. It is an object of
prime importance to us, then, not to subvert
that principle, either in theory or practice.—
We discard the idea of making ministers, or of
holding out to young men, who are not called
of God, any inducement to enter the ministry.
Hence, it is with deep concern that we hear
even a suggestion, that we must look to the
learned professions of law and medicine, for
men to supply the deficiency of Pastors. When
God shall be pleased to call men from those
ranks, and commit to them a dispensation of
the gospel, all of us, I trust, will say, Amen.—
Nor are we much better pleased with the cal-
culations occasionally presented to the public
in our religious papers, of the probable num-
ber of young men in all our churches, who
might be called forward to the ministry. For
my own part, I know of no data on which such
calculations can be made. There are, doubt-
less, thousands of promising young men in our
churches; but every promising young man is
not called to preach. And it is, in my view,
a practice of dangerous tendency, to call upon
the churches to encourage their young men to
enter upon a course of study preparatory to the
ministry, until they give evidence that God has
called them to it, however great may be the
want of pastors and evangelists. To do this,
is to take the incipient step to a subversion of
the principle to which I just now alluded. As
a Society, we rigidly adhere to the sentiment,
that the Spirit of God must precede us in the
election of men to the ministerial office. Such
ones, if needy, it will be our pleasure to assist
in the acquisition of useful learning. And it is
in this labor of love, that all our brethren and
friends are affectionately invited to co-operate
with us, that our young brethren who give evi-
dence of being called of God to the work of the
ministry, and who are anxious to pursue a
course of preparatory study, may be furnished
with the necessary means. Is it not time for
our churches prayerfully to enquire whether
they are sufficiently awake to the importance of
this subject; and whether it is not their duty
to render more prompt and more liberal aid in the
cause of ministerial education? While they
pray the Lord to send laborers into his harvest,
O, may they come forward with their cheerful
offerings, that they may be found doing all they
can, by their prayers and alms, to furnish the
destitute with pastors after God's own heart.

For the Christian Secretary.

MR. EDITOR,—

It is with peculiar satisfaction, that I notice
some remarks in a late number of the Secretary,
on believing in or on Christ. The illustration
in the dialogue is very clear and appropriate.

It shows that faith in Christ implies an
implicit reliance on him for salvation from the
guilt and pollution of sin; and that a saving
faith may exist where there is but little doctrinal
knowledge, and consequently no decided
opinion formed on many subjects which have
caused cruel divisions among Christians, and
separated very friends. A full and cordial trust
in Christ as an all-sufficient Saviour, flowing
from an honest heart, is essential to salvation.

Such a trust will dispose a person to obey
Christ in all the ordinances of the gospel, and
to believe in its doctrines as fast as he becomes
convinced of their truth. To profess to hold
opinions which have not been prayerfully exam-
ined, is inconsistent with "proving all things,"
in order to hold fast that which is good. When
a person feels the evil of sin—repents of it, and
depends on the merits of Christ's atonement
for justification, and on his word and spirit to
sanctify and direct him in the path of duty, with
a disposition to obey, he may be called a be-
liever—a Christian. Yet he cannot be consid-
ered as a member of the visible church, nor
subject to its discipline, until he has professed
his faith in Christ and been immersed.

The church is designed for the instruction
and edification of its members—the school in
which the disciples of the heavenly teacher are
to improve in wisdom and knowledge. How
absurd, then, to require a positive assent from
a mere novice, "a babe in Christ," to creeds
and opinions to which a man in understanding
would not give a positive opinion, if he would
not be suspected to want good sense and hu-
mility. How absurd, then, to withhold the to-
kens of Christian love and fellowship from a
brother, because he is not certain whether the
word elect, in scripture, usually refers to in-
dividuals, or to persons that shall sustain a cer-
tain character—and many other things which
were declared to be hard to be understood,
while his temper and deportment give evidence
that he has the spirit of Christ.

For the Christian Secretary.

ON THE CHRISTIAN SABBATH.

From the continued experience of its bene-
fits, both in a moral and a religious point of

view, the Christian cannot but consider the
Sabbath as one of those lovely things which he
is exhorted to think of and delight in. Yet it
has been a question in the minds of many,
whether the Lord's day is to be considered as
the same institution as the seventh day Sab-
bath given to the Jews, to all intents and pur-
poses changed in nothing but the day of the
week, or whether it is not designed principally
to commemorate the resurrection of Christ and
accommodated to the gospel dispensation? If
the former, then why are we not subject to the
same strict regulations that the Jews were, in
which even gathering sticks and kindling a fire
on the Sabbath were strictly prohibited? If
the latter, it was probably the dictate of that
benevolent spirit which actuated Christ and his
apostles, and will be readily approved by those
who are influenced by the same spirit.

I would inquire whether the following rea-
sons do not render the latter opinion probable?
1. The seventh day is called the Sabbath by
all the evangelists, and by Luke in the Acts;
but the first day of the week is not called the
Sabbath in the Bible, but the first day of the
week by Paul to the Corinthians, long after the
ascension of the Saviour.

2. Luke says, in his gospel, that the women
which saw Christ buried, prepared spices, and
rested the Sabbath, according to the command-
ment. These were disciples, and would have
known if Christ had before his death command-
ed them to neglect the seventh and keep holy
the first day of the week.

3. Christ says, "pray ye that your flight be
not on the Sabbath day;" this must refer to the
seventh day, because no other was so called at
that time, and this flight took place at the de-
struction of Jerusalem, when the preceptive
part of the Scripture was probably closed.

4. The Jewish converts were very unwilling
to neglect any of the religious customs of the
law of Moses, but upon the clearest proof that
they were no longer valid. They even called
Peter himself to account for only associating
with Gentiles contrary to the law. They would
not be likely to submit to the change of the
Sabbath by the Apostles without the clearest
evidence that Christ had authorized them to do so.

5. If Christ had changed the day before his
ascension, so that the apostles immediately af-
ter omitted the seventh day and kept the first,
and called and considered it as people do now,
would the writer of the Acts, when writing for
the information of Christians, have all along
called the seventh day the Sabbath, without
intimating that he and all the disciples did not
consider nor keep it as the Sabbath, but were
striving to have the seventh day lost in the first.

6. If the first day of the week was to be ob-
served according to the rules of the Jewish
Sabbath, why do we hear no commands to ab-
stain from labor on that day, given by the Ap-
ostles or by the Bishops of the churches until
they were given by Constantine the Great,
when Church and State first became united?

7. Christ observed the seventh day Sabbath;
will any suppose he rested from labor two days
in succession?—and Paul used to preach to the
Jews on the seventh day in their syna-
gogues, calling it the Sabbath, and observing it
as such when among the Jews. Did he during
this time call the first day the Sabbath, and
again rest as he had done the day before?

8. If the first day of the week had been called
Sabbath among the Colossians, when Paul said,
"let no man judge you in regard to a holy day
or the Sabbath days," (alluding to Jewish
customs,) would they not have been puzzled to
know whether he meant the seventh or the first
day of the week, or the Jewish ceremonial sab-
baths, especially as they were gentiles and
might be supposed to be but partially acquaint-
ed with Jewish customs?

9. It is well known that many fasts and fes-
tival or holy days were appointed to be ob-
served by different ecclesiastical councils, which
are not appointed by Christ or his Apostles.—
Now might not the command to abstain from
labor on the first day of the week be dictated
by the same kind of authority, and would it be
surprising, when we consider how much the
events which the Lord's day commemorates
exceed those commemorated by the others,
and might not the command of Constantine
spring from views and principles similar to
those which first dictated the law to abstain
from labor on the days of fast and thanksgiv-
ings appointed by the governors of these New
England states?

The writer of this is fully of the opinion that
the Christian Sabbath is a great blessing, and
as such ought sacredly to be devoted to reli-
gious duties; but he thinks we ought to act
understandingly, and know upon what prin-
ciples it ought to be kept, and who ought to en-
force obedience to it; and he has written this
hoping it may lead some abler men to investi-
gate and throw additional light on this interest-
ing subject.

For the Christian Secretary.

CAN A SINNER CHANGE HIS OWN HEART?

MR. EDITOR,—This important question de-
serves an answer in your columns, and one
that will bear the test of truth, and the Word
of God; and the present state of things in this
country requires such an answer.

What is meant by a change of heart? Can
the sinner effect it?

There are some of my hearers who have of-
late been told that they can get religion as easy
as to turn their hand over. That they can

make themselves new hearts, and new and
right spirits—that they can and must come to
God, and give up their hearts to the Lord.

Is it true that a sinner can come to God at
any time? I know that he has all the natural
abilities and powers necessary, but has he any
mind to come? Or any mind to have a mind
to come? How can he get a mind to come,
if God does not draw him? But it will be said,
"how can the sinner be to blame for not com-
ing; he has a wicked heart—is too awfully
proud to repent or pray—how can a holy God
punish him for not repenting?" Burning malice
prompting murder, is a poor excuse for
shedding innocent blood; as a wicked heart is
a poor apology for rebellion against God's holy
government. Such excuses are good for no-
thing in earth or heaven. The sinner is to
be blamed for having a wicked heart, and it is a
wonder of mercy that he is not now in a world
of anguish. God is under no obligation to
change his heart, or grant him another hour of
probation. Yet Christ offers him pardon—but
he spurns at the offer, and says to a bleeding
Jesus, "Go thy way for this time." The hu-
man heart is deceitful above all things and
desperately wicked." Hard as adamant—cold
as the ice-bound cliffs of Greenland;—full of
putrefactions, dead men's bones, and all un-
cleanness. How can such hearts become
clean? Full of anger, hatred, malice, revenge,
cruelty, bitterness, strife and envy; full of
covetous desires, and lawless lusts. How can
such hearts be holy? Can the Ethiopian change
his skin, or the leopard his spots? Can those
who are accustomed to do evil learn to do
well of themselves? "It is not of him that
willeth nor of him that runneth, but God that
sheweth mercy." "By grace are ye saved
through faith, and that not of yourselves, it is
the gift of God, not of works, lest any man should
boast." "As many as received him, to them
gave he power to become the sons of God, even
to them that believe on his name, which were
born, not of blood, not of the will of the flesh,
nor of the will of man, but of God."

"The spirit wrought my faith and love,
And hope and every grace;
But Jesus spent his life to work
My robe of righteousness."

"'Twas the same love that spread the feast,
That sweetly drew me in,
Else I had refused to taste,
And perished in my sin."

Does it not induce many sinners to put off
seeking the Lord till death sweeps them into a
yawning hell? When they are told they can
easily get religion, and at any time, does it not
tempt them to trust in themselves, instead of
looking to the Lord alone. Does it not dimi-
nish in their view the magnitude of their danger;
and after exciting their passions, when they
subside, may they not mistake this for conversion
and perish in their error? I must confess
that I tremble, when I hear that this, that, and
the other man, have experienced religion, but
not a word can I hear from their own lips about
it. Why do they not retract their former sins,
and restore the pledge to the needy?

Nor is this preaching confined to one class
or denomination; and I hear that some of my
brethren are leaning towards this error. Oh
my brethren, think over your experience, and
say what did you do toward your conversion?
Was not you a rebel doomed to die, bound to
sustain eternal fire? Did not he fly on wings
of love, and open your prison and quicken you
and forgive your sin and set you free? Then
say to every perishing child of Adam, stop not
short of looking to the eternal God, and him
alone for salvation, for none but Jesus, none
but Jesus can do helpless sinners good.

DR. BENNET'S LECTURES ON INFI-
DELITY.

The London World gives the following specimen of
a course of Lectures delivered by the Rev. Dr. Bennet,
recently in London. They are very ingenious, and
calculated to meet the scoffing and ridicule of infidels,
in their own style. They were read at the objections
of infidels against the Bible.—*Rel. Intd.*

The first lecture on the external evidences,
was delivered on Thursday evening last, on the
impossibility of imposture in the Scripture mir-
acles. A large congregation was assembled,
among whom we observed a considerable num-
ber of infidels, and also Mr. Taylor. The lec-
ture was a bold challenge to infidels, of which
the following is an extract:

"Yet after all, we will give you another
chance. You know that Christians believe that
Jesus raised the dead more than once. You say
that he only made people believe that he did it.
Well, why should you not do the same? One
make-believe will be a set-off against another,
and you will destroy what you call the great
delusion. Now, there are plenty of burial
grounds about London, and we may find some
one who has been interred three or four days,
so that he is fresh in memory of his friends,
and they can tell when they see him again, and
we can find some sisters who are still weeping
for their deceased brother. Now, gather your
witnesses; you need not want spectators. Go
to the grave; but stop—go first to the house of
the mourners, and take them with you; for
they will care most about the business. When
you are come to the tomb, lift your voice in
bold style, as you know well enough how to
do, and say, Mr. Such-a-one, rise; and see if
you cannot persuade all about you that they be-
hold him rising. But why do you look so blank?
What is the matter with you? You have cour-
age enough to oppose and revile Jesus; why
have you none to imitate and rival him? Are
you saying to yourselves, 'Though we should

make all the people fancy that they saw the
dead man rise, for a burial ground is a fine
place for a morbid imagination to play its pranks
in; that would not be enough; and the mischief
is, that we could not make the sisters fancy
that their dead brother went home and lived
with them afterwards. If we could, we should
have a splendid triumph: for then we should
be invited to a good dinner, and people would
come, not only to see us dine, but for the sake
of seeing the man whom we raised from the
dead sitting at table with us, as multitudes came
'not merely to see Jesus, but Lazarus also,
whom he raised from the dead.' Well, I sup-
pose we must give it all up; for I shall never
persuade you to try this one bold stroke, that
would do more execution if it should succeed,
than all the petty blows you are now aiming at
religion. But till you can venture upon this,
you should hold your peace about miracles; and
let Christians talk away here, as they please;
while you, by your silence, tell aloud that you
cannot answer them. For, much as you hate
the word mystery, you must confess that there
is some mystery here, that you cannot fathom;
how Jesus should satisfy people that he worked
miracles upon thousands, and you, who are so
much cleverer, cannot make people believe that
you can work one! Only recollect that if you
cannot meet this one argument, it remains a
proof that revealed religion is true."

The argumentative defence of miracles opened
the Lecture, and the devotional application,
appealing to the heart and conscience, closed
the address; but the body of the discourse con-
sisted of a novel way of putting the question so
home to common sense, that there was no way
of escaping the appeal.

From the New-York Evangelist.

INTELLIGENCE FROM RUSSIA.

In the last number, was given an interesting
account of Mr. Groves, a self supported En-
glish missionary in Russia. Among the coun-
trymen he has attracted to join his mission fam-
ily is a young lady, whose conversion was as
follows: In the streets and public places of one
of the gay cities of Italy, were seen two fash-
ionable young ladies travelling with the family
of a brother of one of them, and joining in all
the fashionable and vain amusements of that
dissipated city. One of them heard a sermon
which was blessed to her conversion; and she
immediately commenced a course of active la-
bor in her Master's cause. Her companion
was also converted, and they both distributed
Tracts, &c. among their thoughtless country-
women. On her return to England she was
persecuted by her relatives, who were rich and
respectable. She went into an opulent and re-
ligious family as a companion. Hearing of Mr.
Groves, who was going out to Russia, as a mis-
sionary, she offered herself as a member of the
mission family. Her relatives thought her mad.

Some facts were stated respecting the present
Imperial family of Russia in number one.
They have the character of being benevolent.
The emperor Nicholas is a friend to improve-
ments of every kind, and takes pleasure in all
efforts to enlighten his subjects. It is even
thought he would be glad if some method were
devised to abolish slavery in his dominions.—
The Emperor and Empress are a pattern of
conjugal fidelity, and no profligate person is
countenanced at the imperial court. They ap-
pear to pay much attention to bringing up their
children to adorn their stations, and to be bless-
ings in the world, and they have the satisfac-
tion of knowing that they promise to reward
their care and solicitude. It is said on good
authority that Nicholas reads the Bible every
day. Well educated English people are favora-
bly counted on court.

Count Nesselrode, one of the ministers, be-
longing to the English church; Prince Lieven,
minister of instruction, is a Lutheran; Kam-
paur Housan, late minister of the interior, was a
Moravian, and died a penitent. Almost all the
physicians of celebrity, near the court, are ei-
ther English, Scotch or German. Sir James
Wiley, first physician of the army, is a Scotch-
man, and was in the service of the emperor and
Alexander. Dr. Leighton of the navy, is an
Englishman. The physician of the Empress is
Sir William Creighton. Young Dr. Creighton,
nephew of Sir William, is physician to the
Grand Duke Michael. M. Chaznot, private
Secretary to the Empress, is a pious French-
man, and an excellent man.

The Dowager Empress (mother of Alexan-
der and Nicholas) had a summer residence at a
palace thirty English miles from St. Peters-
burgh. It was her custom to rise at six, and
ride into the city very frequently; attending to
the benevolent institutions; visiting personally
every department, speaking kindly to all, mak-
ing provision for the inmates, &c. out of her
own private purse. She would thus pass from
one institution to another in her carriage, see-
ing and conversing with the sick, the lame, or-
phans, &c. There was a deep and universal
regret at her death; and the poor especially
blessed her memory. When she died, the pre-
sent Emperor kneeled at the bedside, and lingered
near the corpse for one or two hours in
great affliction. His respect for her memory is
so great that he continues her subscription to
the benevolent institutions.

Mrs. Steen, wife of Dr. Steen, superintend-
ent of the asylum, was in the family of Mrs. Po-
temkin, as instructress and companion. She
is pious, was converted abroad, and brought
home a young English clergyman, Mr. Withers,
who lived in their house. He was a delightful

that he sees and hears
himself, then to direct
are never at once from
house, while the other
agence. In material and
does not his mind suspend-
hates doubting, where
and first he makes sure
counting it no safety to be
wledge of his final state.
ed, and vain is the regard
curity. Every care hath
is there any one either
d. He is seldom over-
knowing the falseness
learned to trust himself
that he may not be dam-
nificant. He seeks his
and is wont both to hide
and his tongue in him-
guessed at, not known;
unseen; and when he is
shows by his actions that
her from affection, his
uses are neither so vari-
inconsistency, nor obstinately
ained according to his
length of new occasions.
holar and an excellent
ing he sees informs him;
with plentiful observa-
cepts. His free dis-
ages past, and recovers
r, and then preventively
to future things; and
the other, he can give a
-tal; wherein his con-
another's judgments,
any good servants, which
ndance, ready to be com-
religion; and if, at any
duty, they rebel, he can
ity, then suppress it. In
designs he is never at-
acted all his courses, that
are the first failed, and
in that which succeeded
s which he will not see,
look that way which he
dice of his secret smarts,
in great ones. In good
own more than he must;
pay. Just censures he
ives without the compan-
y, he countenances, and
infamy to die alone, than
an open violence. He
the circle of his own af-
to thrust his finger into
nds like a centre, unmo-
ference of his estate is
b, about him. His wit
and he can keep, and val-
is his own lawyer; the
is the oracle of counsel;
use, best-sighted in his

ERT & SON,

new stock of fresh imported

C & CUTLERY,

Wholesale and Retail, at

—among which are

and, Pannet, Circular, brass

pass, Bilep Web, and Bup-

erman steel; "Butcher's"

ocket Chisels; Gouges;

Knives.

Squares; iron do; Box

Files; Spoke Shaves; Brea-

st; east steel carpenter's

atches; patent cast Bolls;

Cut Knives; Spawling

Hinges; Screw and Saw

6, 7 and 8 inch Koh-

chest, Cupboard, Tail, Bar-

Fasteners; Portable Dock

Files; "Greaves and

(of all descriptions) Hie-

novels; Spades; Sickles;

Vices; Anvils; Hammers

Iron.

Commode Knobs; Commode

as Socket Castors; Brass

and Screw Knobs; Brass

Lifting Handles; Brass

Pincers; Nippers; Sew-

ing and Shoe Tacks; round

do; Wire Gauges; Black

Iron Cocks; Mallets;

Blue Kettles; Weighing

Broad Hammers;

Plated Gig Hammers; Saws

Brass Andirons; Short

Sad Irons; Tailors' Irons

patent Gridirons; Toas-

tying Pans; composition

Tea Kettles; Japanese

Iron Waiters; Soufflers and

Brass and plated Candle-

sticks; Signal Lanterns;

Britannia and Black Tin

Knives; Steelyards; Cork

ir, cloth, scrubbing, white

Brushes.

ives and Forks; Carver's

utcher, and shoe Knives

Pen and Pocket Knives;

Powder Flasks; But-

est and Pearl Shirt But-

es; Spectacles, Dog Cal-

plied with all articles of

tin Ware; and Hart-

est quality, and at the very

and Market Streets.

3w16

DODGE,

Fairfield to this city, and

Prospect Street, recently

deceased.

ENCES.

Christian. There was a time when suspicions rested on the Bible Society. This young man was advised to leave, but was seized in the interior and his papers brought to the Emperor. Mr. Venning advised Mrs. Potemkin, to see the Emperor in his behalf. The Emperor said he felt himself in two characters, one as Emperor, and one as a Christian; but would do every thing right. He looked over his papers and soon ordered him released.

In familiar conversation one day, with Mrs. Potemkin, the Emperor Nicholas said, 'well, we have four or five good priests in St Petersburg.' Mrs. Potemkin stared at him, when he smiled and said, 'you think I don't know about these things, but I do know all about them as well as you.'

The father of Admiral Gragg, in the Russian navy, was in the service of Catherine 2d. His children were Mrs. Patterson and the present Admiral. A Methodist missionary wished to marry the Admiral's sister, but the Emperor Alexander to whom he applied to prevent the union, said to him, 'let them alone, the Doctor is a good man, let them be married.' The elder Admiral Gragg was a pious man, and his daughter, Mrs. Patterson, an eminent Christian.

Princess Dolgorucki is about twenty two years of age, and has been married nearly two years. Her husband is a Prince in the Emperor's service. This family has influence, and are fond of the English. Her father has considerable estates. This peasant is instructed and Princess D. distributes Tracts to her tenants. She goes but little in the company of the gay, reads much, corresponds with an English lady who teaches a school, has an excellent library of best English books, and among them are Scott's Force of truth, Essays and life of Fletcher, &c.

Prince Galitzin is much respected by the Imperial family, and always attends the children. He is not a man of talents but is considered an excellent Christian.

There are large schools in each quarter of St. Petersburg, established by government, where children are taught reading, writing, and arithmetic, paying five roubles a year, (a rouble is about 74 cents,) which is about the expense per scholar, in American Lancasterian schools.

The great evil in this capital is, the mass of the people never hear of such a book as the Bible, and scarcely know of its existence. A Countess wife of one of Paul's nobles, to whom a Testament had been given, declared that she had never before read or even seen such a book. May God grant that the time be not far distant when his holy word will find access to every Russian family, bringing light and joy to the sixty millions of people who are now, to so great a degree destitute of its life-giving principles and hopes.

From an English Paper.

SMYRNA.

Feb. 2.—As a proof of his favorable disposition towards the Christians, the Sultan has recently published an edict forbidding the Turks to call the Christians 'dogs'—an epithet which has been always, until now, in general use—and ordering his subjects henceforth to be on more familiar terms with them. I had the information from a very respectable merchant in Constantinople, and I have no doubt of its truth. The Pacha of Smyrna has applied for, and obtained his dismissal, on account, it is said, of his advanced age, and another is appointed to succeed him. The Sultan is making improvements not only in his army, but in the navy also. Among other things, he has lately introduced into the dock-yard at Constantinople, a steam-engine for sawing timber, and an engine for rolling copper for the navy. The schools established here by the American missionaries, are going on very prosperously, but the Turks are sadly deficient in agricultural industry. Vast tracts of land, even in the vicinity of the capital lie dormant, and yet it is a rich and fertile soil. There has been a conference lately at Constantinople, held by the bishops, &c. of the Armenians, who are very numerous in this country, respecting the precepts of the Bible. The result has been a conviction that many of the tenets are erroneous, and they have accordingly renounced them. The Greeks too, in Smyrna, as well as throughout Greece, are anxious to possess the Scriptures, and even many of the Jews, who are also in great numbers, manifest, notwithstanding the persecution of their Rabbis, a similar desire. 'You probably know that the Russians are making an arsenal and dock-yard at Poros in Greece. A ship has lately arrived at St. Petersburg, with stores for that purpose.'

SYRIA.

Extracts from the Journal of Mr. Whiting.
May 20, 1830.—The wrath of the Maronites against the bible-men, has already appeared. This morning a violent malediction against them was read in the Maronite church at prayers, commanding all Maronites to have no intercourse whatever with them, or with any person connected with them, on pain of the heaviest curse of the church. This we suppose is by order of the patriarch, and as there has not been time for the news of our arrival to reach Canbese, his holiness must have sent this mandate to the priests, with orders to read it as soon as we arrived. But we are not alarmed. This no more than Mr. Bird expected, and it will probably tend indirectly to do good. Many of the people show very little respect to the patriarch and his anathemas. They cannot see the need of all this wrath against a man, whose only accusation is, that he is a 'Bible-man,' or follower of the Bible, as the patriarch has himself interpreted the opprobrious epithet. A young Maronite, who seems disaffected with his church, told Mr. B. that the patriarch had done a great deal, within these few years, to open the eyes of the people, and promote the protestant cause.

Aug. 7.—My teacher, (a young Maronite,) came and showed me a letter he had just received from the patriarch, requiring him to leave Beyroot and its environs without delay, on pain of excommunication. 'This is the last warning,' says the patriarch, who, it seems, will not be satisfied, unless he goes so far from Beyroot, that he cannot come in contact with the Bible-men any more. Antonio is not surprised, though evidently a little disconcerted, by this order. He fears that if he should incur the wrath of the patriarch by continuing with us, he will be cut off from the means of subsistence: unless we will ensure him employment. We are ready to promise him good wages, for his services in translating and instructing, for so long a time as he shall continue to do well, and serve us faithfully. But unconditional security for an indefinite period, we do not feel called upon to give. What decision he will make we do not know.

Asaad Shidiak.—Under date of Nov. 12th, Mr. Bird says:—
I have time to add only one word. We have this day received a fresh report, apparently authentic, that Asaad Shidiak has at length sunk under his sufferings, and gone to his rest. There does not appear ever to have been any current report, that Asaad had denied the faith; and this is, of itself, very high presumptive evidence that he remained firm.

CHRISTIANITY IN CHINA.

It is well known that the Emperor of China, and the king of Cochinchina and Tonquin, are by no means favorable to Christianity; but they are deterred from openly persecuting it by the belief that generally prevails that persecutors are punished by heaven. In the province of Sutchuen alone more than twenty thousand adults, and two hundred thousand children of pagans, have been baptised within the last thirty years. One of the principal objects which Christianity encounters in China, proceeds from the systematic and interested opposition of the priests of idols, who lose no opportunity of rooting out the sacred seed sown by the missionaries, in order to perpetuate the evil influences which they have so long possessed. Another impediment proceeds from the extreme literary pride of the Chinese; in general they dislike the idea of a European instructing a disciple of Confucius on any subject. The humility of the gospel is a virtue they cannot comprehend; their happiness is to draw upon them the eyes of the multitude, by the display of their learning. In some provinces of China, the people are furnished with the translations of the Bible, sent from the English societies; but unless the diffusion of that sacred book be followed up by personal instruction in the practical parts of religion, it does more harm than good amongst them. They are apt to interpret it in disconnected passages, and when they find in it sentences forbidding the love of riches, for instance, they exclaim that this cannot be the Bible of the Christians, who are every where notorious, in India at least, for their ardent desire of worldly wealth.—Monthly Review.

From the Christian Watchman.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

This Society held their anniversary meeting on Wednesday evening, May 25, at the Meeting house of the First Baptist Church in Union street. The 29th report for this year was read by the Rev. William Leverett, of Roxbury. Since the last anniversary, nine Missionaries have received appointments, six of whom have fulfilled them. Several, who went forth bearing precious seed, have returned bearing their sheaves with them. Many have been comforted by their labors, feeble churches have been revived, and sinners converted. From 75 to 100 persons have been baptized by these Missionaries the past year, and they have also been instrumental in raising standards and societies for suppressing vice and supporting truth. In the State of Maine, the Rev. John Haynes, the Rev. Isaac Case, and the Rev. Jacob Hatch have performed Missionary labors. In New Hampshire, the Rev. Simeon Chamberlain has labored chiefly with the church in Bradford, who, by great effort, have built them a house for public worship. The brethren in this State are endeavoring, by a system of means, to advance the cause of religion. In Massachusetts, several feeble churches have been assisted. The Rev. William Bentley has been blest in preaching the gospel in Lexington. In Rhode Island, the Rev. William W. Hall has been employed three months, whose efforts have been principally confined to the manufacturing villages on the Blackstone river, in the vicinity of which is much opportunity for the work of Missions. The board have appropriated \$100, to be expended in this neighborhood, under the direction of the Rhode Island Baptist Convention. In New Jersey, the Rev. William Clark has preached with feeble churches, at nine different places, and succeeded in forming two or three Missionary societies. In New York, Rev. Francis Wayland, sen. has labored three months, principally with the churches in Kingston and Galway, Washington county, and Rev. Benjamin Oviatt, three months in Livingston county. In Ohio, Rev. William Sedgwick has been employed six months, and has experienced a revival in the work of publishing the gospel. Appropriations of money have been made for Missions in Illinois, Missouri, and Mississippi, but great difficulty has been experienced in finding suitable Missionaries. It is a melancholy fact, that at this moment, there are one thousand Baptist churches in the United States, without pastors. It is however, believed, that the Lord, in answer to fervent prayer, is raising up young men from our Colleges and Theological Institutions, to preach the gospel. Many of these are turning their attention to our Western country, where they may be great blessings to the people.—Eight feeble churches have been assisted the past year, to whose benefit more than \$600 have been appropriated, and nearly \$1000 have been expended on domestic Missions among the destitute.

The Rev. Charles Train moved that the report of the Trustees be accepted, and published in the American Baptist Magazine. He commented on facts stated in the report—on the utility of domestic Missions—and was sorry that more was not done in this department of Christian effort. He however, expressed his gratitude that so much had been done. He loved, he said, to look back on the former oppressed and feeble state of the Baptists, and contrast it with their present blessings. He was born within 16 miles of Boston, and he could remember the despised circumstances of the denomination 35 years since, when, in the place of his birth, the privilege of a single lecture occasionally, was an uncommon favour. Addressing the venerable President, Mr. Grafton, he said,—you, Sir, know more than I can relate, of the former feeble state of the Baptist churches in New England. He rejoiced in their present prospects, and in the rising glory of the Redeemer's kingdom among men.

Rev. Mr. Freeman, of Lowell, seconded the resolution of Mr. Train, and illustrated very happily, the idea that the whole gospel implies and commands the duty of Missionary effort. Christ descended from heaven, to become a Missionary to our guilty world; Paul and John and the primitive Christians were Missionaries, and the parable of the good Samaritan breathes the spirit of Missions, assuring us that men of all nations are our neighbors, whom we should love as ourselves. The resolution was adopted.

The Treasurer, Mr. E. Lincoln, presented his annual account, with some explanatory remarks; after which, Rev. B. Stow, of Portsmouth, proposed the resolution, that the Treasurer's report be accepted, and published in the American Baptist Magazine.

Mr. Stow, in a train of eloquent remarks, commented on the duty of the churches to glorify Christ, in the appropriation of their energies to support his cause, and coalesce in this noble work, for the salvation of a ruined world. They must be awakened to the conviction of this high duty, and increase their labors a hundred fold. The measure of their duty is to be ascertained by their ability; and let them learn what is their physical and moral power by comparing these with the means and the labors of the primitive Christians. The church, he said, had not taken an inventory of their goods, since the first century, when their means, of which they were but the stewards, were devoted to Christ and his interest. They were debtors both to Jews and Greeks, and the time had come when they must discharge the obligations due. Oh! in what scanty measure have they even attempted this! But God has not measured his benevolence by that of human. He has sent forth the blessings of his grace, with a bounty which is immeasurable! Mr. Stow descended forcibly on the numbers, the wealth, and the moral power of the Baptists in the U. States, and on the inducements which are now exhibited in the outpourings of the Holy Spirit, to zeal and holy labor. Motives are pressing on us, from heaven, earth, and the dark world of misery, and we must awake to their voice.

Dea. Lincoln seconded the resolution, which passed. He alluded to the certain success which would follow Christian labor, because God is in the midst of Zion for her help. He made respectful mention of Jeremiah Everts, Esq. the late invaluable Secretary of the American Board of Commissioners for Foreign Missions, to his excellent Christian character, and to that fullness of glory, which he is now participating in heaven, with associates in labors of a character like his, and with the multitude of the redeemed before the throne of God their Saviour.

Officers elected for the ensuing Year.

President, REV. JOSEPH GRAFTON.
Vice President, REV. CHARLES TRAIN.
Secretary, REV. WILLIAM LEVERETT.
Treasurer, MR. ENSIGN LINCOLN.

Trustees.—Rev. Elisha S. Williams, Lucius Bolles, Joseph A. Warner, Daniel Sharp, Bela Jacobs, James D. Knowles, Avery Briggs, Rufus Babcock jr. Ebenezer Nelson, Charles O. Kimball, Howard Malcom, William Hague, and Deacons Heman Lincoln, Levi Earwell, and James Fosdick.

REVIVALS.

REVIVAL IN LIBERIA.

Extract of a letter from Mr. H. Teague, to Messrs. Wm. and J. C. Crane, of Richmond, Va. dated, 24th of Nov. 1831.

Dear Brother,
Having a few leisure moments, I know of no way in which I can dispose of them better than in giving a short account of what the Lord hath done for us since I wrote you last.
About two months ago, a serious impression and apprehension pervaded the breasts of the spiritual laborers in the vineyard, in this place, in consequence of the seeming decay of piety and zeal in the professors of Jesus; and so deep were the impressions, that they consulted on measures to revive the languishing flame of religion, and to stir, if possible, the people from the lukewarm state in which they were laying; but lo! in the midst of their consultation and lamentation, the Lord broke through the cloud in which he had hid himself and shone forth in the hearts of his people—and as judgment must first begin at the house of God, so also do revivals. Christians first catch the flame of Christ's coming, and from them its powerful influence runs to the subduing of sinners. Meetings began to be more regularly attended, both preaching and prayer meetings, and in a short time a cry was heard, of 'men and brethren, what shall I do to be saved!' About two weeks after, four persons made application for membership in the church; and their relation proving satisfactory, they were, on the following Sabbath baptized. The ordinance was numerously attended, among whom there were a goodly number who seemed to feel their need of a Savior. The meeting at night was numerously attended, and after preaching,

it was announced from the pulpit, that whoever desired the prayers of God's people, and would come forth, would be prayed for—when to my great astonishment, nine or ten persons came and knelt before the altar, seemingly in the greatest agony and bitterness of soul. Such a sight could not fail to move the sympathy of every Christian, and it animated us to more fervent prayer and zeal in the service of the Lord. About a fortnight afterwards, seven persons made application to the Church. Their relation being such that no one could forbid water, that they should not be baptized, they were accordingly, on the ensuing Sabbath, buried with their Lord in the liquid grave. It was indeed a day of the down pouring of the spirit, and we can truly say with Jacob of old, surely the Lord was in the place. Our meetings have ever since been numerously attended by seriously impressed congregations; in such that many persons have not been able, during the time of worship, to obtain seats.—In the course of four or five weeks, fourteen have been added to the church, and there are many more anxiously inquiring the way of salvation. And we are waiting with prayerful patience the time when they too, shall come as standing living testimonies that the Lord is yet waiting to be gracious to sinners. The revival has not been confined to us alone—there has, in the general excitement, an addition been made to the Methodist Church—not has it been confined to Monrovia. The settlement at Caldwell, and also that at Millsburg, have seen the troubling of the water, and many have stepped in, and have been healed of the diseases of sin and have joined with us to pray that God would carry on his work amongst the sons of men, that he would beget himself a great name in this dark corner of the earth, by subduing sin on the right and on the left: that he would cut it short in righteousness; and make short work on the earth.

Brethren, pray for us, that God will enable us to be the instruments in his hands of doing some good in this, the dark land of Ham, where Satan has so long held the natives in superstition and idolatry.—*Rel. Herald.*

The following Revival accounts are from the C. Watchman.

Bellingham, Ms.—We are informed that the Baptist Church in this place, has enjoyed for a few months past a very pleasing revival of religion.

Foxborough, Ms.—A very pleasing revival is at this time, enjoyed by the Baptist Church in this place. The Congregational Society are sharers in the good work.

Nashua Village, N.H.—A very pleasing attention to religion now prevails in the Baptist Society in this place, under the preaching of Mr. Carr.

South Berwick, Me.—The revival in this place is in happy progress, under the ministry of Rev. Joseph Ballard. 13 were baptized recently, and numbers are believed to have experienced divine grace within a short period.

Uxbridge, Ms.—We understand that a revival of much promise, is at present enjoyed in the Congregational Society in this place. It commenced immediately after a Four Days Meeting.

Peru, Ms.—The revival in this place which commenced about two months since, wears a pleasing aspect. At a late meeting there were 90 inquirers present, and at the same time about sixty in the town that did not attend the meeting, who had lately found peace. Also in Middlefield the prospects are encouraging.

Portland, Me.—A friend in this place writes as follows: 'In this town there is a copious shower of divine grace amongst all denominations—we have a good share, (Baptists) although not many conversions, there a great number of inquirers.'

Campton, N.H.—We are informed that there is a pleasing attention to the subject of religion in this place.

Edgartown, Ms.—In this town it is supposed that nearly one hundred have recently obtained hope in Christ. Twelve have united with the Baptist Church, and about thirty with the Congregational.

For the Christian Secretary.

The last two monthly meetings of the Hartford County Temperance Society were held respectively at Burlington, April 26th, and at East Windsor, North Society, on the 24th of May.

At Burlington, the representation from the town Societies was highly respectable though not as large as usual. Among the delegates present, however, were some from the most distant parts of the county, the influence of whose presence, as in every other case of the kind, was found to be encouraging and useful, in proportion to the travel it had cost. An addition of 46 to the number of members was returned at this meeting, and of 77 at East Windsor, making the aggregate number enrolled in the county, 6063. The meeting at Burlington, which was well attended by the citizens, was addressed in an able and interesting manner by the Rev. Mr. Hart, of Plymouth. Besides the stated address from Mr. Hart, the audience was favored with some very appropriate and forcible remarks from other gentlemen; viz. Mr. C. R. Johnson, of Avon, East Society, Col. D. Woodruff, of Farmington, and Rev. William Riddell, from Massachusetts. It is stated by the latter that all the merchants in Greenfield, the shire town of Franklin county, Mass., who continue to deal in the article of spirits, have determined not to sell by any quantity less than a gallon. This has proved a great annoyance to the 'jug and bottle men.' They might be seen for a while afterwards going from store to store, and finally going empty away. One of them, who was from a neighboring town, after going the rounds in this manner, went into a tavern, and bought something to drink, observing to the landlord, that he found there was 'no getting a pint of spirits in Greenfield.'

The weather, on the day of the meeting at East Windsor, was very unfavorable: nevertheless the attendance, both on the part of the delegates and of the people exceeded the expectations of all. The singers, especially, are deserving of credit for their exertions. The rain did not prevent the arrival of two delegates from West Hartford. The reports from different parts of the county, so far as received at this meeting show that the cause of Temperance is gaining ground more rapidly than ever

among the people. Indeed it may be expected that the numerous revivals of religion with which the country is now blessed will give an immediate impetus to the temperance reformation, and that the exertions of the friends of Temperance, on the other hand, will do much to promote the continuance and purity of these revivals, especially where they hold regular monthly meetings, and take pains to interest the minds of people on the subject, as a matter of conscience and duty, and as an important step towards repentance and salvation. This conviction in itself so rational, has been abundantly strengthened by many interesting facts which have come to our knowledge within a few months past. We were glad, for instance, to refer those who are weary of temperance meetings and measures in a time of revival, to what the people of North Haverhill, in our county, are forward to testify on this point, where one of the most remarkable revivals in the extraordinary time is now in progress.

The meeting at East Windsor was favored by the address of Rev. Mr. Spring, of Hartford, who we have had opportunity to notice on a former occasion; also with some spirited remarks, more especially interesting to young people, from Messrs. J. Hollis, W. E. Dixon, and S. C. Brace.

It appears that one man in the county has recently, upon becoming a convert to the doctrine of entire abstinence, poured out between two and three barrels of spirituous liquors upon the ground, (though he had at the same time an offer for the purchase of it. Astonishing depravity! A most shocking shedding of the blood of the 'good creature.'

The next meeting of the society is appointed to be at Glastenbury, First Parish, on the 4th Tuesday 28th of June.

For the Christian Secretary.

COMMON SCHOOLS.

How to make children dread to go to school. As soon as children are old enough to make enquiries about things, instead of answering them, frown upon them, and tell them they wish they were old enough to go to school. Never answer a question in good humor, if you may thus encourage them to ask more. Never speak of going to school in future life as a pleasure, or a reward, but rather as a punishment for playfulness and the crime of asking questions.

Let remarks like the following be frequently made to them: 'If you do so again, I will send you off to school.' 'Well, you will be enough to go to school, after a while, and I shall get rid of you.' 'Oh how I long to have summer come, so that I can send you to school and have you out of the way.' Above all, take special pains to talk to them of *beats and mad dogs, and bloody bones*, in the connexion; so that every horrible idea you can conjure up, may be associated with the idea of school.

When the long expected but long dreaded period arrives, let the child see that you can sign him to school as you would a prisoner, his cell, not to benefit, but to get rid of him. When he is good natured, and you are in good humor yourself, suffer him to stay at home, but if you are peevish or ill humored, drive him to school. If he pleads to stay at home, suffer him to gain his point occasionally, till he thinks he can rule you as he pleases; and if he pleads with cries and tears afterward, let him sometimes prevail, but, at others, take a rod and compel him to go. You should sometimes follow him a considerable distance with whip in hand. It may serve as an example to other parents and children—the former by witnessing your skill in government, the latter, by seeing how much you value education.

Much may be done to establish a dread of going to school, by occasionally keeping a child at home as a favor, and sending the rest. It will be necessary, however to converse with the whole at evening on the pleasures which the absent child has enjoyed, either at home or abroad. But on no occasion should you manifest any interest in regard to what is going on at the school room; for the moment you do you will be in danger of exciting an interest in the child which will stand in the way of your main purpose. I know one instance of the kind. Not a parent in the district ever spoke word to his children about their studies; but there is one very aged lady who makes it a constant practice to converse with her grandchildren about their lessons, and as a consequence they are among the best scholars in the school. Be careful not to follow her unfavourable example, unless you are willing to witness similar results.

Shun the instructor as you would an enemy, and the school as you would a place infected with the plague. If you ever speak with the instructor, let your language and manner be cold and reserved; if you speak of him, or of school, let it be only to find fault. If your neighbors are about to pay the school a visit, may be well to join them to avoid singularity, but by all means induce your company to be late, when the instructor and pupils are fatigued, and then shorten your visit as much as possible, unless coarse dialogues are spoken or tragedies performed.

In a word, let all your ways, words, and actions manifest a total want of regard or love for books, school, or instructor; and it must be strange indeed, if your children do not catch the same spirit.

NEW YORK BETHEL UNION.

The Tenth anniversary of this society was celebrated on Friday evening last, in the ministers' church; Joseph Smith, the president of the society, in the chair. The meeting was opened by the singing of an appropriate hymn. After a fervent supplication to the Throne of Grace, the Tenth Annual Report was read by Horace Holden Esq. Secretary of the Society. This report was a brief, comprehensive, and interesting account. The Society, from its commencement, has confined its attention exclusively to one department, that of holding prayer meetings among seamen, and furnishing them with books and tracts. During the summer season, these meetings have been held weekly on board of vessels, and in the winter in the lecture room under the Mariners' church. In point of number, the attendance has been ordinarily four times as great as any former year. The meetings have frequently been crowded, and the deepest solemnity prevailed.

The in-selves in prayer. They have violent spirit, to be themselves principal, a number of com-attention ships at sea hear that when they to that gring the where, world.

It is be-forty com-have com-and the g-improved. them is g-Severals v-cated in which are this socie-sailor's b-spirits are-success in-CHR

CHR

We pres-tion, which-the follow-ions of th-

The ben-numerous, brace the-

this State, tant that at such time welfare; th-the Conven-concerns of Christian p-but little tin-of some asso-now holds i-held at any-Convention, sequence is, effected, can, have objec-the several-a good reason-

To obviat-fire experie-tion contin-sents which-eral. Far lo-would be th-of again me-part of the in a few ho-benevolent-ticipate, tion of such-The Con-until the thine meeting-ness is com-and althoug-the good effe-evils experie-

RELIG-Last week-tions in Bos-the return of understand w-We give o-meeting of-which has b-of our denou-We shall no-herafter.

T-A Monthly-LEAVITT. Broadway-"This wo-tain chief-which are u-ties of Chr-ticularly in r-The incre-before us be-adaptation to-Hymns are Ch-of many Chr-never to be f-sweet conver-together wit-composed for-the hymns, younger part-who are too l-the songs of-teresting par-ical execution-lieve accurat-and patronag-is reasonable, bers, or \$1 a-

The situ-at the pres-heads act w-clauses of th-Ministers, se-representation-have long be-

The interest manifested by seamen themselves in the maintenance and support of the prayer meetings, has been very gratifying. They have uniformly evinced a kind and benevolent spirit, and seemed influenced by a desire to be good and get good, by attending themselves, and inducing others to come. The principal part of the exercise is generally borne by pious seamen. It is believed that the number of conversions among seamen, has greatly exceeded any former year. A more general attention is paid to religious worship on board ships at sea; and it is now no unusual thing to hear that the morning and evening sacrifice, when the weather will permit, regularly ascends to that great and gracious Being, who is preparing the way for the conversion of seamen every where, and for the salvation of this apostate world.

It is believed that there have been, at least forty conversions during the last winter, that have come to the knowledge of the society; and the general character of seamen is greatly improved. The cause of temperance among them is gaining ground and gaining friends. Several very interesting facts were communicated in the report, showing the moral effects which are constantly attending the exertions of this society. Among others, we note that a sailor's boarding house, from which ardent spirits are excluded, has met with unexpected success in this city.—N. Y. Com. Advertiser.

CHRISTIAN SECRETARY.

HARTFORD, JUNE 4, 1831.

We present for the consideration of the Convention, which is to meet at Meriden on the 8th instant, the following suggestions, as to the length of the sessions of that body.

The benevolent objects of the present day are numerous, and the number of societies which embrace the interests of the Baptist denomination in this State, have increased, and it is highly important that the annual meetings of these bodies be held at such time and place as shall best promote their welfare; the time usually occupied by the session of the Convention, is not sufficient to attend to all the concerns of interest, which are brought before the Christian public. The consequence has been, that but little time has been appropriated to the business of those associations of importance; and one Society now holds its Annual Meeting in August. But if held at any other time than at the meeting of the Convention, but a small number will attend; the consequence is, that the good which might otherwise be effected, cannot reasonably be anticipated. Some have objected to holding all the annual meetings of the several Societies in one week; but we know of no good reason why this should not be the case.

To obviate the difficulties which have been heretofore experienced, we would propose that the Convention continue its session the third day, if business presents which is of interest to the denomination in general. Far less inconvenience would be thus felt, than would be the case, were delegates to be at the expense of again meeting for a purpose, some from a remote part of the state, which might then be accomplished in a few hours. Besides, if it is desirable that all our benevolent societies flourish, it is necessary that all participate, as far as may be, in the labors and direction of such undertakings.

The Conventions in some states, continue in session until the third day; and numerous other public business meetings are not dissolved before all their business is completed, which it is practicable to finish; and although this may cause inconvenience to some, the good effects far overbalance, in our estimation, the evils experienced.

RELIGIOUS ANNIVERSARIES IN BOSTON. Last week was one of particular interest to Christians in Boston, as they were once more indulged with the return of their religious anniversaries, which we understand were well attended and quite interesting. We give on the preceding page an account of the meeting of the Mass. Baptist Missionary Society, which has hitherto been of great use to the interests of our denomination, and which is still flourishing. We shall notice the proceedings of other Societies hereafter.

THE CHRISTIAN LYRE, A Monthly Musical Periodical: By Rev. Joshua Leavitt. Published by Jonathan Leavitt, 182, Broadway, New York. "This work," says the editor, "is intended to contain chiefly those popular tunes and simple melodies which are used in social worship, families, social parties of Christians, and Prayer Meetings; and particularly in revivals of religion."

The increasing demand for this work, the volume before us being the third edition, is evincive of its adaptation to the purposes for which it was intended. Hymns are here found, which will recall to the minds of many Christians, seasons of deep interest—hours never to be forgotten; when the soul seemed to enjoy sweet converse with the Deity. Some of the hymns, together with the music attached to them, were composed for the work. The music accompanying the hymns, will render it very acceptable to the younger part of the audience at conference meetings, who are too little accustomed to unite their voices in the songs of praise, which we consider as a very interesting part of religious worship. The typographical execution of this work is very neat, and we believe accurate; and we commend it to the attention and patronage of the Christian public. The price is reasonable, being but 50 cents for a vol. of 6 numbers, or \$1 a year. Price of the 1st vol. bound, 62½ cts.

RELIGIOUS UNION. The situation of all Europe is very interesting at the present time. While most of the crowned heads act without regard to the welfare of the lower classes of their subjects, the King of England, and his Ministers, seem determined to make reforms in the representation, &c., for which the common people have long been desirous.

The General Assembly of this State closed its session on the 2d inst. A list of the several Acts passed will be hereafter given.

CONNECTICUT PEACE SOCIETY.

On the 23d inst. a STATE PEACE SOCIETY was formed in this City, and a Constitution adopted. It is proposed to have Auxiliary Societies in each county. All who are disposed to use proper means for the accomplishment of the divine promise of universal peace, are earnestly requested to unite with the Society.

CONSTITUTION OF THE CONNECTICUT PEACE SOCIETY.

There is nothing so worthy of the exercise of the powers of the human mind; nothing so ennobling to the human character, as association on correct principles for the blessed purpose of meliorating the condition of a fallen world, by checking, to the utmost of our ability, that flood of moral depravity to which all our woes must be attributed. It will not be denied that no custom of misguided man, conceived within the boundaries of his influence, more of crime, misery, and death, than that of WAR. For the beneficent purpose of arresting the desolations of this incalculable evil, and of promoting, by all proper means, the accomplishment of the Divine promise of universal peace, the subscribers agree to form a State Peace Society on the following principles.

ARTICLE I. The name of this Society shall be THE CONNECTICUT PEACE SOCIETY. ART. II. The object of the Society shall ever be to diffuse correct information, by the printing and distributing of Addresses, Tracts, &c., to the extent of its funds, respecting the evils of war, and the best means of effecting its abolition by the promotion of permanent and universal peace.

ART. III. This Society shall consist of all persons who approve of its object, and who will pay one Dollar annually to promote the same.

ART. IV. Each subscriber of ten Dollars shall be a member for life.

ART. V. Each member of the Society shall be entitled to a copy of all tracts published by the Society.

ART. VI. All Auxiliary Societies shall receive, at cost, such a number of the publications of the Society, as will be equal in value to the amount contributed by them respectively to the funds of the Society.

ART. VII. The Government of this Society shall consist of a President, a Vice President in each County (whose duty it shall be to form and direct auxiliary Societies), a Treasurer, Recording and Corresponding Secretary, an Assistant Corresponding Secretary, and not less than four Trustees. Any three of the above officers shall form a quorum. The Officers of this Society shall have power to fill vacancies.

ART. VIII. A general meeting shall be held at Hartford or New-Haven in the month of May annually, to receive the Report of the Trustees and the Treasurer's Account, to elect Officers, and to attend to such other business as the interests of the Society may require, at which time an Address may be expected.

JOHN CALDWELL, President.
JONATHAN BRACE, Vice President.
ROGER M. SHERMAN, Vice Pres't. for Fairfield Co.
T. H. CALDWELL, Corresponding Secretary.
MENRY GREW, Assistant Corresponding Secretary, Recording Secretary and Treasurer.

For the Christian Secretary. I have recently received the following communication from an unknown friend of Missions. From the Post-mark, and from another circumstance, I presume that the residence of this friend is in Middletown. I publish the communication that the donor may know that the money is received, and to encourage others to "go and do likewise." It is a subject calling for gratitude and praise, that God is stirring up the hearts of his people more and more to "devise liberal things" for Zion. May each disciple of Christ act in the language of Paul, "Lord, what wilt thou have me to do?" and having ascertained, may he do it.

Your's, G. F. DAVIS.

Hartford, May 30, 1831.

REV. AND DEAR SIR,—You are hereby requested to forward the enclosed \$5 Bank Note to the proper place for the benefit of the Baptist Mission in Burmah. Although poor and unworthy, yet I am a friend to all those institutions and societies which have the good of man and the glory of God as their object in view.

Your's sincerely, G.

May 24, 1831.

BURMAN MISSION.

By the latest intelligence, in a letter from Calcutta, of Feb. 5, 1831, we are happy to learn that Mr. Boardman has so far recovered his health as to return to Tavoy, the field of his former labors. The letter expresses the hope, which we doubt not every Christian heart in our own country will respond to, by earnest prayer to God, that he may long be spared and made a great and continued blessing to this increasingly interesting Mission.

Mr. and Mrs. Jones, who, it will be recollected, left our shores for Burmah last August, sailed from Calcutta for Maulmein, on the 1st of February last.

General Intelligence.

From the N. Y. Daily Advertiser, May 31.

ELECTIONS IN ENGLAND.—Candidates for Reform successful.—Illuminations in London.—Rumors of New Battles in Poland.—Difficulties between France and Portugal.—Disturbances in Turkey.

By the packet ship Florida, Capt. Tinkham, which arrived yesterday from Liverpool, and the packet ship Erie, Capt. Fink, from Havre, we received London papers to the 1st of May, Liverpool to the 2d, Havre to the 3d, and Paris to the 30th of April, all inclusive.

In England, the elections for the new Parliament, appear to have absorbed the almost exclusive attention of the nation. As far as the returns had been received, it is said there were a large majority of the members in favor of reform, according to the plan of the government, submitted to the late Parliament. France appears to be perfectly quiet.

POLAND.

The battle of the 10th, of which the official account has been received, written by Skrzynecki at Head Quarters, Idzryzow, April 14th, informs us at length of that important battle which took place at Iganie. The Russian loss is said to have been about 5,000 men, half of whom are prisoners. The Poles suffered comparatively little.

The following is a summary account of the news respecting Poland, from a London paper of May 1st, the latest received from that city.

"Our accounts from the seat of war in Poland, are this week confined to a confirmation of the successes which we noticed in our summary of the last. Skrzynecki, the intrepid and fortunate commander of the Poles, has carried the contest far from the vicinity of the capital of his country, and by a succession of bold and skilful movements, brought himself

into communication with the insurgents in the Russian provinces, while he has at the same time, deprived Diabitch of the necessary succor which he had urgently required from his sovereign. Heamed in, therefore, on all sides, the still powerful and numerous army of the Russians has been concentrated for a desperate and decisive struggle, and the knowledge that instead of pursuing his retreat, Diabitch had advanced towards Warsaw, leads us to expect with impatience, the arrival of the next accounts from the Poles. The position of the contending parties, and the conviction that the next battle must decide the campaign, have led to a variety of rumors during the last two or three days. In one account we hear that the Poles, after three days' fighting, had completely routed the enemy, and in another, probably a stockjobbing story, we are told that the Russians had succeeded in crossing the Vistula, and that they have taken Warsaw. The movements of the Russians certainly indicated an intention to approach Warsaw, but we think it very unlikely that the Poles, who have hitherto proved themselves so wary, would allow such a plan to be carried into execution without a great struggle; or that Warsaw could be captured so easily as these accounts would lead us to suppose. In the mean time, we rejoice to hear that the settlement of the affairs of Poland, is become a question of urgent remonstrance with the Russian government on the part of England and France, and that Austria is disposed to second their exertions."

PORTUGAL.

From the London Observer, May 1st.

The doings of Don Miguel have at last, aroused the spirit of the Christian Powers of Europe, and they seem disposed from reiterated outrages, to bestow on him the same chastisement which they have already awarded to his brother Africa. One French subject has been condemned to be whipped as a criminal, and transported to the Colonies, for allowing rockets to be thrown up in his garden; and a British merchant has been treated with great cruelty, his house searched and his family insulted, because it was supposed that some of the malcontents were concealed on his premises. The consuls of the two Powers demanded reparation for these outrages. They were treated with contempt, and the consequence has been the sailing of an expedition from the ports of France and England, to bring the Usurper to a just sense of what is due to their national honor, and we trust, at the same time, to afford a just encouragement to those who are willing to get rid of the despotism which has so long oppressed them.

By letters from Falmouth, which reached us this morning, we learn that on the 17th, when the Lisbon packet sailed, Don Miguel refused to comply with the demands of the French Government, relative to the Frenchmen who had been so infamously treated, and that the French consul was to leave on the 18th inst. The Portuguese usurper resembles our anti-reformers. His malignancy makes him blind to his weakness. He has wantonly provoked the chastisement which is about to fall upon him, and a most merited chastisement it will be.

GERMANY.

DRESDEN, April 17.—Notwithstanding the prohibition, the society called the "Burgier Union," which was considered to have a dangerous political tendency, has repeatedly assembled. Hereupon, strict orders were issued by the government, and several members were yesterday arrested. This afternoon, however, they have been forcibly delivered from their arrest by their fellow members. Lieut. Gen. Von Gablez, Governor of the capital, immediately rode to the market place accompanied by an aide-camp, to learn what had happened, but was insulted and pursued. Hereupon, the regiment of infantry of the Guard, led by the General, proceeded to the market place, and the Communal Guard also assembled. The old market and all the streets leading to it are occupied by the military; detachments of cavalry are posted in different places, and in the new city the forces of infantry and artillery, with four cannon, at which the gunners stand with lighted matches. Unfortunately there are many armed citizens among the discontented; however, the Communal Guard shows much good will in maintaining tranquility and order.

ITALY.

ROME, April 12.—The greatest disorder reigns in the Pontifical Government. Cardinal Benvenuti, who had full powers, is indignant that the capitulation is not executed which he had granted to the insurgents, and he protects those who are at Ancona, and who have taken refuge in the bishoprick of Osimo. Cardinal Onizzone, who had also full powers, had made changes in the administration of Bologna, and nominated to some employments; but at Rome, they fear the changes too rapid, too liberal, too French, and they had also nominated to the employments which these Cardinals had distributed.

TURKEY.

The insurrections in Greece and Turkey are confirmed, and letters from Constantinople assure us that the Sultan is determined on war with Russia, which, it is supposed, will unite all parties in his favor, as the malecontents are principally drawn from the classes who think that the national honor has been tarnished by the events of the last campaign.

ENGLAND.

LONDON, May 1.—The Elections for the city of London and borough of Southwark commenced and finished yesterday. Aldermen Wood, Waltham, Thompson, and Vables were returned. Mr. Ward having declined. The Members for this city, and professed reformers, as well as Mr. Calvert and Mr. Wm. Brougham, who were returned for Southwark. Thus London and Southwark have sent reformers to Parliament, and this circumstance has been taken hold of by the friends of reform, as being tantamount to a hint to the rest of the empire. The truth is, that the general feeling of the country has already been expressed in pretty strong terms, and we shall see, from the result of the Elections, whether the plan which has been brought forward by Ministers, will in the next Parliament, be passed into a law. It was so stated in the last Parliament, but owing to circumstance it never reached the committee, and consequently, the details of it, though known, never were fairly considered. Now, if the Bill had gone into committee, the provisions would have been fairly discussed and considered, and the merits of the Bill had been duly appreciated. But it has been said, that with the last Parliament, Ministers had no chance of success with their favorite measure. Probably not. When the new Parliament, however, assembles, the question will be fairly tried, and as the general sense of the nation at present seems to be in favor of the reform, it is probable that the Bill may pass into a law. We never recollect a period when the opinions of the nation were so unanimous in favor of reform, and as the opportunity is now given for collecting the sense of the nation into one focus, and that focus is the Parliament, the lawgivers of the nation, we presume that the Bill, if passed, will be beneficial, and being so, we of course, are bound to believe that it will effect all the good which the nation hope to obtain from it.

General Illumination on Wednesday night in London.

The spectacle of universal joy which the metropolis exhibited on Wednesday night, has convinced even the most prejudiced anti-reformers, that its most respectable and intelligent inhabitants are, to a man, opposed to a continuance of their arrogant domination.

INSURRECTION AT ST. JAGO DE CUBA.

The Mercantile Advertiser states, on authority of a letter from Matanzas, dated May 15th, that the inland mail had that day arrived at Matanzas, bringing intelligence from St. Jago, of an insurrection among the blacks at that place. The Governor, at the head

of all the troops stationed there, had marched against the insurrectionists, and in an attack which took place in the vicinity of St. Jago, a very great number of the blacks were killed, estimated from 2,000 to 4,000. This victory, it was supposed, would completely quell all disturbances. The city of St. Jago had been left by the Governor under the care of the citizens.

SUMMARY.

Singular effect of Lightning.—During the thunder storm which took place early on the morning of Friday last, a house in this town, occupied by Mr. Samuel Hyde, was struck by lightning, and very much damaged. We have since visited the house, and examined the parts injured, for the purpose of giving the particulars of this uncommon occurrence. It is indeed a melancholy spectacle—such an one as seldom if ever was witnessed. The electric fluid, after entering the chimney of the house, seems to have taken several different courses, three of which could be easily traced. One branch descended as far as the ridgepole, burst through the chimney, and followed a rafter, shivering it to atoms, then passed down a large post and left the house from the south side. Another branch continued its course down the chimney, as far as the lower room, burst out just above the fire place, passed through the hearth into the cellar, and escaped by a large beam under the lower floor. A third branch seems to have taken a different direction after reaching the cellar, and could not be easily followed. It came out, however, through the floor of the entry, and passed under the north door. The window glass and frames were almost all destroyed, probably from the sudden expansion of the air.

But the most remarkable part of the story remains yet to be told. There were five or six persons in the house at the time, and not one of them harmed. Mr. Hyde had risen from bed, and was sitting in a chair, in the same room where the fluid burst from the chimney, and his wife was sitting on the bed, which was near. From appearances, they must have been almost surrounded by the lightning, yet it played about them harmlessly. A boy was sleeping within a few feet of the rafter which was splintered, and according to his statement, his slumbers were hardly disturbed. The other persons slept in the north part of the house, which was not so much visited. The barn belonging to the house was struck at the same time, but slightly damaged. A barn belonging to Mr. Preston, situated about sixty-six rods from Mr. Hyde's house, also shared the same fate, and his horse being in the barn, was killed. The lightning played several fantastic tricks with three young apple trees standing at some distance apart. It descended each tree, and passed around them to the ground, leaving indentations in the bark similar to that made by a common awl. The house, barns, and the trees, it is supposed, were all acted upon at the same instant, although they were in different directions, and many rods from each other. One of the neighbors, who was looking from a window at the time, observed that the plain for some distance round, bore the appearance of being in flames.—Brooklyn Ad.

STEAMBOAT DISASTER.—The steamboat Missouri, on her passage down from Franklin, a few days ago, struck a snag, five or six miles below the mouth of Osage River, and sunk immediately. Particulars unknown.—St. Louis Beacon.

LOUISVILLE, KY. May 17. ANOTHER.—A report is brought by the Cincinnati mail, that the steamboat Coosa, bound for this place, was run foul of by the Orleans, on her way hence for New Orleans, and sunk about 30 miles below New Madrid.—Focus.

See to your Lamps.—A young man in Boston came near being suffocated lately from the smoke of a lamp. He was unwell, and lay down on the outside of the bed without extinguishing the light, intending in a few moments to undress, but fell asleep, and did not awake until two o'clock next morning. On awaking, he found the room full of smoke, and his nostrils nearly closed with it; he however had length to open the window, and by breathing fresh air, recovered himself. Had he not awaked, it is probable that in a short time he would have been a corpse.

The Petersburg Va. Intelligencer notices a case of death by hydrophobia, which took place in the county of Mecklenburg, on the 21st inst. It was that of a young man named Lucas Drumwright, aged 24 years, who was slightly bitten in the wrist by a dog, on the 20th of December.

Weather at the South.—On Tuesday, the 10th inst, frost was experienced at Milledgeville, Sparta, the upper part of South Carolina, and it is presumed other places. A slight fall of snow took place at Edgefield, S. C. as late as April 27.

Tennessee.—The penal laws of this State have recently been revised and amended. According to the new code, murder in the first degree is alone punishable with death—and in the second degree, to imprisonment from ten to twenty years. The crime of stealing a free person of color, or selling a free person as a slave, is liable to from five to fifteen years imprisonment; stealing slaves the same penalty, and horse stealing, from three to ten years imprisonment.—Penn. Inq.

A Prospectus has been issued in Philadelphia for a new daily commercial, political and literary paper, to be published in that city, by Dr. Howe, the well known Philanthropist, who has done so much in Greece, for the good of that country and the honor of his own. His interesting sketch of the Greek Revolution, which was published at his previous visit to the United States, by White, Gallaher & Co. has an extensive circulation, and gained him much merit as a man, and character as a writer. As Dr. Howe has just returned from a visit of about two years to the old world, during which he travelled through Greece, Asia Minor, Italy, France, Holland, England, &c. he will have it in his power to communicate many interesting facts and remarks to his countrymen, as we understand, is his intention. Dr. Howe was among the Turks during a part of the war with Russia, and witnessed personally the revolution both in Paris and Brussels.

Anecdote.—One day last week, the Crier of our Circuit Court not finding sufficient interest in the proceedings to keep himself awake, and in a general silence prevailed throughout the room, thought it a favorable opportunity to take a nap. He composed himself as comfortably as he could; he had not been long nodding, when suddenly a clap of thunder roused him from his reverie; starting up on his feet, he cried out lustily, "silence!" This yet the Court in a roar of laughter, for they instantly perceived what was the matter. One of the Judges remarked to the Crier, "Mr. —, do you intend to silence the thunder?" In reply, he said he thought some one had knocked a bench over. He thus it may, whenever he hears a clap of thunder hereafter, the scene in the Court room will be brought to mind.—Columbian Gazette.

Seed Corn.—An intelligent farmer communicates to us his experience with regard to soaking seed corn in copperas water; he was induced to test its utility in consequence of the various opinions heretofore expressed of its inefficacy; he says the experiment has been made on a piece of corn, five-sixths of which was destroyed last season by the crows; this spring his seed corn was well saturated with the copperas water, before planting, and it has now been up ten days, and only four or five hills have been disturbed; these have been considered as a fair specimen of the whole, and the crows have abandoned the field in despair. He has perfect confidence in its efficacy, and promises us further information, whether it is pre-

served from worms, as has been asserted. Many farmers, we understand, have made the same experiments, and we hope they will be induced to communicate the results, so that this contested point may be determined, and if true, adopted as a preventive against the encroachment of these black rascals.—Northampton Courier.

LONGEVITY IN THE UNITED STATES.

A friend has furnished us with the following list of aged persons who have died in the U. States:

1727. At Natick, Mass. John Thomas, an Indian, aged 110. He was among the first of the praying Indians. He joined the church, when it was first gathered in Natick, by Mr. Eliot, and was exemplary through life.

1732. At Newmarket, N. H. Wm. Perkins, born in England, aged 115.

1736. At Durham, N. H. John Buss, 108—minister and physician.

1752. At Newton, Mass. Mary Davie, 116.

1782. At Philadelphia, Edward Drinker, 102.

—At Middleborough, Mass. Mrs. Hope Nelson, 105.

1765. At Fishkill, N. Y. Mr. Eaglebert Hoff, 128. He was born in Norway; was a lad driving a team, when news was brought that king Charles I. was beheaded; served as a soldier under the prince of Orange, afterwards king William, in the time of James II. In Queen Anne's war, went a privateer out of New York, being then 70 years of age. When he returned he married, had 12 children, afterwards lived a widower 33 years; read easily, without ever using spectacles. His memory and senses entire and strong till his death, occasioned by a fall.

1787. At Portsmouth, N. H. Robert Macklin, a native of Scotland, 115.

1799. In North Carolina, Matthias Bayley, 136. His eye sight remained good, and his strength was remarkable till death.

1799. At Holliston, Mass. Mrs. Winchester, aged 104.

1791. At Exeter, Benj. Hayley, 100. He was accustomed, once in every summer, till within 3 or 4 years of his death, to dive from a wharf, and swim across the river, and back again.

1794. In North Carolina, Wm. Taylor, 114.

1795. The father of Gov. Sullivan, died at the age of 106.

1796. In Virginia, Charles Roberts, 116, a native of England.

1798. At Shrewsbury, Mass. Mrs. Mary Jones, 105.

1801. At Kingston, Mass. Eben'r Cobb, 107 yrs. 8 months, and 6 days.

1802. Bristol, Penn. Alice, a slave, 116.

1804. East Sudbury, Mass. Ep. Pratt, 116.

1808. In Georgia, Michael Dougherty, 135. The day before he died, he walked two miles.

1816. New York, the celebrated and venerable Oneida Chief, Skanondan, 110.

1818. Barnstable, Mass. Sarah Norton, negress, 116.

1819. Lyme, Conn. Widow Sarah Otis, 101.

1820. Boston, Mrs. Elizabeth Bayley, 101.

—N. Carolina, Miss Jane Oliver 106.

—S. Carolina, Solomon Nabit, a native of England, 143.

Whitehall, N. Y. Henry Francisco, 134.

—New York, Mrs. Hannah R. Rivers, 100. She was born in Port Mahon, Island of Minorca.

Salem Observer.

MARRIED.

At East Haddam, Henry A. Perkins, Esq. of this city, Cashier of the Hartford Bank, to Miss Sarah Emmons. Mr. George Barnard, to Miss Mary Barnard.

DIED.

At West Hartford, suddenly, Mrs. Sarah Wright, aged 61, wife of Mr. Michael Wright.

At Tolland, Capt. Ashbel Steele, aged about 66.

At Ashford, of lock-jaw, M. Calvin Boyden, 40.—Capt. Alvin Kimball, aged about 60.

CICERONEAN LYCEUM.

Will be held Tuesday Eve. June 7th, 7½ o'clock, at the Lecture Room of the New Baptist Church.

QUESTION FOR DISCUSSION,—

"Do Newspapers, on the whole, promote Morality?"

NOTICE.

THERE will be a meeting of the Board of the Baptist Education Society, at the Baptist Meeting-house in Meriden, on Tuesday, the 8th of June next at 1 o'clock P. M. Also, the Annual Meeting of the Con. Baptist Education Society, will be held at the same place, at 2 o'clock P. M. of said day.

Sermon in the evening by Dr. G. F. Davis.

N. B.—All persons wishing to obtain the patronage of the above Society, are requested to make application at that time.

NOTICE.

THE Board of Managers of the Connecticut Baptist Convention, are hereby notified that an adjourned meeting of said Board will be held in the Baptist Meeting House in Meriden, on Tuesday, the 7th day of June next, at 2 o'clock P. M.

JOHN COOKSON, Sec'y.

May 21, 1831.

NOTICE.

THE Annual Meeting of the Connecticut Baptist Convention, will be held at the Baptist Meeting House in Meriden, on Wednesday, the 8th day of June next, at 9 o'clock, A. M.

JOHN COOKSON, Sec'y.

May 21, 1831.

NOTICE.

THE Delegates from the Churches, who may have money for the treasury, are requested to present it in current bank notes, marked with the name of the church, or donor; the amount contained, and the object for which it is designed. This arrangement will save much confusion and liability to mistakes, and give the Treasurer an opportunity of taking part with the Convention.

GEORGE READ, Treas'r.

THE BIBLE DOCTRINE OF TEMPERANCE.

A Sermon delivered in the Baptist Church, in this city, May 23, 1831, by Rev. Gustavus F. Davis.

THE above Sermon is just published, and for sale at the Book-store of H. & F. J. Huntington, and at the Baptist Tract Depository, kept by J. W. Dimock. Price 25 cents per hundred, \$1 20 per dozen, 12½

POETRY.

For the Christian Secretary.

ON THE DEATH OF MR. J. B. A.,
RECTOR OF THE SELECT SCHOOL IN SUFFIELD, CON.

Teacher! thy cherish'd flock do wait for thee;
Some, their appointed lessons conning o'er
With earnest tone, and some o'er classic page
Still bending silently, elate with hope
To win thy plaudit. Others, in gay sports,
So sweet to youth, the interval employ.
Oft through the casement an exploring glance
Sending, in search of him, so prompt to heed
Each call of duty, and so sedulous
By precept and example, to maintain
The excellence of order. Much they dwell
With wondering comment, on the unwonted cause,
That thus delays his coming. Hark! the clock
Another hour hath stricken.—Hasting steps
Approach—but not the Master's—and a voice
Doth speak such tidings, that fair brows are pale,
And bright eyes tearful.

Ah!—how oft 'tis thus,
In this drear world of change.—The firm in health,
The wise in virtue, and the strong in youth
May find no powerful spell to hush the tomb
When it doth summon them.

Thou, who didst love
To pour profusely o'er expanding minds
The nutriment of knowledge—and to lead
Young listening spirits to the lore of heaven—
How blessed in thy morn of days to rise
Where knowledge hath no cloud, no obstacle,
No dark affinity—and where that Faith,
Which held cold rooting in this vale of clay,
Shall bloom without one baleful branch, to cast
A shadow o'er it—and luxuriant, bear
The glorious fruitage of Eternity.

From the London Baptist Magazine
THE DEATH OF A BELIEVER.

Death, the cruel tyrant rages,
Spreading desolation round.
Who can flee, when death engages?
Who can heal the deadly wound?
Dying sinner,
Life in Christ alone is found.

Let the unbelievers tremble,
They despise the Son of God.
Why should saints this truth dissemble?
They have peace through Jesus' blood.
Love constraining,
They the path of life have trod.

Christ the pains of death endured,
Thus destroy'd its deadly sting;
Life eternal Christ procured,
Here our joys eternal spring.
Hallelujah,
Let the ransom'd sinner sing.

Blessed are the saints in dying,
Sleeping on the Saviour's breast;
On the grace of Christ relying,
They from sins and sorrows rest:
Mount to glory,
Blessing, and forever blest!

From the Liberator.
THE CHILD'S EVENING HYMN.

Father, while the day-light dies,
Hear our grateful voices rise:
For the blessings that we share,
For thy kindness and thy care,
For the joy that fills our breast,
For the love that makes us blest,
We thank thee, Father.

For an earthly father's arm,
Shielding us from wrong and harm;
For a mother's watchful cares,
Mingled with her many prayers;
For the happy kindred band,
Midst whose peaceful voices we stand,
We bless thee, Father.

Yet, while 'neath the evening skies,
Thus we bid our thanks arise,
Father! still we think of those,
Who are bow'd with many woes;
Whom no earthly parents' arm
Can protect from wrong and harm;
The poor slaves, Father.

Ah, while we are richly blest,
They are wretched and distressed:
Outcasts in their native land,
Crush'd beneath oppression's hand,
Scarcely knowing even thee,
Mighty Lord of earth and sea!
Oh, save them, Father!

Touch the flinty hearts, that long
Have remorseless done them wrong:
Ope the eyes, that long have been
Blind to every guilty scene;
That the slave—a slave no more—
Grateful thanks to thee may pour,
And bless thee, Father!

E. M. C.

REV. ROBERT HALL.

The decease of this eminent Minister of the Gospel, has elicited an expression of great respect for his character, both as a Christian, and a messenger of glad tidings. In the April No. of the London Baptist Magazine, we observe no less than nine sermons for sale, preached on account of his death. Besides these, numbers of others were delivered.

In addition to these tributes to the memory of Mr. Hall, an anonymous communication appeared in the Bristol (Eng.) Journal, from which the following is an extract:—

"To consign in silence to the weekly record of death, the sudden removal from our world of a man so pre-eminent in whatever has the strongest claim on intellectual, moral, or religious admiration, would leave, we feel, a degree of reproach on that city which has been blessed and honored by his presence during the last five years of his invaluable life. On such an occasion, were we to hold our peace, the very stones in our streets would cry out against us. By this melancholy event a star of the first magnitude and splendor has been eclipsed; and death

has seldom claimed a richer spoil. To speak of this incomparable man in language proportioned to his merit, is far beyond the pretension of this hasty memorial: his just eulogy would require an eloquence like that which his generous spirit has so often displayed at the grave of departed excellence; like that with which he has represented the feelings of the nation on the death of the Princess Charlotte—the feelings of Leicester on the death of Mr. Robinson—or those of Bristol on that of Dr. Ryland; an eloquence like that which has so long, and here so lately, charmed into admiring attention the thousands who hung upon his lips. The tones of that hallowed oratory haunt us at this moment with a mental echo that will not soon die away: but alas! the living voice, or another like it, will be heard no more! In the sublime and boundless themes of religious contemplation, this sacred orator, this Christian Demosthenes, triumphed, as in an element congenial with the amplitude and grandeur of his mind. His preaching, (it may be truly said, and now that he has ceased either to preach or to hear, said without impropriety,) was as far superior, in magnificence of thought and expression, to ordinary preaching, as the 'Paradise lost,' is superior to other poetry. It was, if such an image may be allowed, like harmony poured forth by a harp of a thousand strings.—But he has himself unconsciously portrayed it in his exquisite remarks on the preaching of Mr. Robinson:—'You have most of you witnessed his pulpit exertions on that spot where he was accustomed to retain a listening throng, awed, penetrated, delighted, and instructed, by his manly, unaffected eloquence. Who ever heard him without feeling a persuasion that it was the man of God who addressed him, or without being struck by the perspicuity of his statements, the solidity of his thoughts, and the rich unction of his spirit? It was the harp of David, which, touched by his powerful hand, sent forth more than mortal sounds; and produced an impression far more deep and permanent than the thunder of Demosthenes, or the splendid conflagrations of Cicero!'

The energies of this great spirit were concentrated in devotion; consecrated, through a long course of years, to the religious benefit of man, and the glory of a redeeming God.—The intellectual sublimity and beauty of his mind, were in perfect harmony with the moral elevation and spiritual grace of his character. The singular humility of his heart, the remarkable modesty and affability of his deportment, presented an affecting contrast to the splendor of his genius; his conscientious and unceasing indifference to fame or emolument, was rendered the more striking by his ability to command them, had he wished, with his tongue and with his pen. Combining the intellect of a Pascal, with the oratory of a Massillon, he retained through life a transparent simplicity and sincerity, as inimitable as the wonders of his reason and eloquence; while all his endowments were embalmed and crown'd by a seraphic piety.—But praise is useless here: 'his praise is in all the churches;' so long as genius, hallowed and sublimed by devotion, shall command veneration, the name of ROBERT HALL will be remembered among the brightest examples of sainted talent: and above all, 'his record is on high: he has passed from a state of protracted suffering into that glory to which he had long and fervently aspired, and which he had often portrayed with the vividness of one who had caught an anticipatory glimpse of the beatific vision.'

We notice that the Works of Mr. Hall, under the superintendence of gentlemen of ability, will be prepared for the press, and published for the benefit of his family; together with a notice of his life; they are to be comprised in five or six octavo volumes.

From Letters in the Southern Religious Telegraph.
REFLECTIONS AT SEA.
Realities of a Sailor's Life.

To many of our ardent young landmen, the sea is exceedingly attractive, but the realities of a sailor's life are quite another thing. In health, good weather, and with considerate officers, they may be comfortable enough; but when the winds are high, the sea rough and breaking over them, and the captain and mates severe in their discipline, as they frequently are, the poor sailor endures almost intolerable hardships. And when, from being overworked, from want of sleep, from exposure to wet and cold, or from any other cause, they are taken sick, there is no physician near; nor are they cheered by the tender sympathies of a mother, a sister, or a fond wife, as men on shore. A brother sailor might, in some measure, fill their place, but if one is sick, the rest will be the more employed, so that he must often, of necessity, be neglected.

With these thoughts in mind, I was particularly interested, while after, in the apparent distress of a very beautiful sea bird, which, attempted, three several times, to rest itself on the gunwale of the ship. It was about the size of a turtle dove, of the purest white, sprinkled with a few spots of brown. It approached us very slowly and hesitatingly, as if in search of friends, and yet afraid of trusting us. It is one of the unhappy consequences of our fall, that such fears exist, and are well grounded. Men distrust one another, and are distrustful by all creatures, since they broke their faith with God; and it is not until they are created anew in Christ Jesus, that confidence will be fully restored.—The poor bird reached the side of the ship, but when approached by a sailor, it was afraid, and gently glided into the sea. After floating near us for some time, it rose, and, with an appearance of the greatest meekness, and of extreme languor, it again alighted on the extreme edge of the gunwale.

"O, let me rest," it seemed to say,
"For long and lone hath been my way."

But a sailor, regardless of its imploring look, attempted to take it, and again it mildly withdrew for a few yards, and reclined its aching bosom on the unquiet wave. In about twenty minutes, it approached us the third time, but its confidence faltered, and it cast itself de-

spairingly on the water beside us, and there remained until we were wafted out of sight. Poor, friendless creature!

The flock have forsaken thee. All have flown,
And left thee to pine in thy pain alone,
They fled when the voice of the storm was heard,
And left thee to perish, poor desolate bird!

But that bird cannot fall and die without our Father's knowledge and permission. The sparrow's fall is seen. The raven's cry is heard. The young lions seek their meat from God, and he, upon whom the eyes of all are waiting, openeth his hand, and liberally supplieth the wants of every living thing. His tender mercies are over all his works, and the poor bird, sick, friendless, and alone, "far off at sea," will share in his regards until its time come.

If this be true of the raven, and the sparrow, how much more of his people! If the fowls of the air may trust in God, how much more may you and I!

THE RESURRECTION.

After the seed is committed to the earth, it seems to perish and die, as our Savior speaks; "Except a corn of wheat falleth into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." (John xii, 24.) The death of the corn in the earth, is not a total death, but only the corruption or alteration of it; for if once the seminal life and virtue of it were quite extinguished, it could neither put forth blade nor ear without a miracle. Yet because that alteration is a kind of death, therefore Christ here uses it as a fit illustration of the resurrection. And indeed there is nothing in nature more suitable to illustrate that great mystery. What a fragrant, green, and beautiful blade do we see spring up from a corrupted seed! How black and mouldy is that! How beautiful and verdant is this!

Even thus shall the bodies of the saints arise in beauty and glory at the resurrection: "They are sown in dishonor, they are raised in glory; they are sown natural bodies, they are raised spiritual bodies." The husbandman knows that though the seed rot in the earth, yet it will rise again; and the believer knows, that though after his skin, worms destroy his body, yet in his flesh he shall see God. And the resemblance betwixt the seed sown and springing up, and the bodies of the saints dying and rising again, lies in these particulars:—

1. The seed is committed to the earth from whence it came; so is the body of a saint; earth it was, and to earth it is again resolved.

2. The seed is cast into the earth in hope. Were there not a resurrection of it expected, the husbandman would never be willing to cast away his corn. The bodies of saints are also committed to the grave in hope. This blessed hope of a resurrection sweetens not only the troubles of life, but the pangs of death.

3. The seed is cast into the earth seasonably, in its proper season; so are the bodies of the saints. They always die in the fittest time, though sometimes they seem to die prematurely.

4. The seed lies many days and nights under the clods before it rise and appear again; "Even so man lieth down, and riseth not until the heavens be no more." (Job xiv, 12.)

5. When the time is come for its shooting up, the earth that covered it can hide it no longer; it cannot keep it down a day more; it will find or make its way through the clods. So in that day, when the great trumpet shall sound, the grave shall not be able to hold them a minute longer.

6. When the seed appears above ground, it appears much more fresh than when it was cast into the earth. God clothes it with such beauty that it is not like what it was before. Thus will the bodies of the saints arise, marvelously improved, beautified, and perfected with spiritual qualities and rich endowments.

If I shall receive my body again so dignified and improved in the world to come, then, Lord, let me never be unwilling to use my body now for the interest of thy glory, or my own salvation. O my God, how many precious opportunities of serving and honoring thee have I lost, under pretence of endangering health. I have been more solicitous to live long and healthfully, than to live usefully and fruitfully; and likely enough, my life had been more serviceable to thee, if it had not been so fondly over-valued by me. Foolish soul! has God given thee a body for a living tool or instrument, and art thou afraid to use it? Wherein is the mercy of having a body, if not in spending and wearing it out in the service of God? To have an active, vigorous body, and not to employ and exercise it for God, for fear of endangering its health, is, as if one should give thee a handsome and sprightly horse, upon condition thou shouldst not ride or work him. O if some of the saints had enjoyed the blessing of such a healthy, active body as mine, what excellent services would they have performed to God in it!

FLAVEL.

From the Christian Index of May 14.

PHILADELPHIA.

We made last week some statements respecting the appearance of religious meetings in this city. We learn that the fruits of prayer and effort are beginning to be realized. On the morning of last Lord's day, a solemn scene was witnessed on the Eastern bank of the Delaware. At 6 o'clock, a large concourse of people assembled in the meeting house of the First Baptist Church, Second street, near Arch.—After singing and prayer, with a short address, the meeting was dismissed for the purpose of proceeding to the baptismal scene, on the opposite side of the river. A steam boat was in waiting at Arch street wharf, where the whole company embarked, and in a few minutes were placed on the white sandy beach of the Jersey shore, with the city immediately before them. It was a solemn scene. In the front view lay the far-extended city of Philadelphia, visible in its whole length from Kensington to Southwark, and presenting the impressive idea of 150,000 human beings within that enclosure, one side of which was in view. There was then the great river, about one mile wide at this place;

and the long range of shipping, now quite abundant at all the wharves. Where we stood, there was a congregation of praying men and women.

Ten Candidates for baptism, nine of them females, and one only thirteen years of age, with the administrator leading the way, advanced to the water's edge. Prayer was here offered up; after which, the candidates alone sung the following verse:—

"In all our Lord's appointed ways,
Our journey we'll pursue;
Hinder us not, ye much lov'd saints,
For we will go with you."

To which the whole company present responded:—

"1. Welcome, ye well beloved of God,
Ye heirs of grace, redeem'd by blood,
Welcome with us your hands to join,
As partners of our lot divine."

"2. With us the pilgrim state embrace,
We're travelling to a blissful place,
The Holy Ghost, who knows the way,
Conducts us on from day to day."

"3. Embrace the cross, and bear it on,
It shall be light, and not be long,
Soon shall we sit with Jesus down,
And wear an everlasting crown."

The administration of the holy ordinance then took place, and the company returned to the city.

We understand that a scene of a somewhat similar character occurred on the Friday preceding, when four candidates were baptized by the Rev. Mr. Perry, not far from the same place, on the Jersey shore. It will be remembered that the brethren to whom brother Perry ministers, have lately erected a new and commodious house of worship in Spruce street; and that they, too, in consequence of misunderstandings which have existed, are called the First Baptist Church. It is with design, therefore, that we place, not in opposition, nor in competition, but in juxtaposition, the accounts of the successes of these two bodies. The Lord, we trust, is overruling their misunderstandings. Two places of worship now exist, instead of one—two religious communities now exist, instead of one. Both these bodies hold the same faith—worship the same Lord—receive their candidates in the same manner—repair to the same shore, and baptize in the same waters. Let them both go on. Let them get sinners converted to God;—let them try to outstrip each other in the race of well-doing;—let them vie with each other in charity, in prayers, in noble sacrifices for the honor of God, and all will be right in the end.

We learn that three persons were baptized at the last monthly communion of the Fifth Baptist Church, under the pastoral charge of the Rev. J. L. Dagg, and that encouraging indications exist in the church in Southwark, under the care of the Rev. W. E. Ashton, and in New Market Street, of which the Rev. John R. Dodge is pastor.

THE REFORMATION HAS ADVANCED
LEARNING.

Within the last three centuries, more than 20 Universities have been founded in Germany, of which three fourths are Protestant. There are 36 Universities in Germany, 19 Protestant and 17 Catholic, while the Catholic population is double the Protestant. No reasonable person says Villers, will doubt that the Protestant Universities have the advantage in the instruction given. It will not, says he, be thought very inconsistent to say, that there is more real knowledge in one single university, such as Jena, Halle, or Göttingen, than in the eight Spanish Universities of St. Jago de Compostella, Alcalá, Orihuela, &c. The Protestants have founded and endowed a great number of schools because their existence depends on their being the best informed. The Reformation is essentially learned—it received its impulse from Science, and can only be supported by Science—knowledge is an affair of State in the reformed nations. To the Reformation, the young of that day, and all that have followed them, and all that shall follow us, are indebted for the mildest, and at the same time, the most efficacious methods of instruction.—Grimké's Reflections.

Religious Newspapers enforce the practical inferences of Faithful Preaching.

It does not exactly answer for a minister, in applying a sermon upon the subject of systematic self-denial for the sake of giving something to promote the cause of Christ, to say to Mr.—, you ought to give up keeping your riding horse, and get your exercise on foot by visiting the poor and praying with them: or to say to Mr.***, your subscription to the Missionary Society is not half as large as it might be, if you would abandon the use of tobacco. But some remark in a religious newspaper—some little anecdote or incidental expression in a published letter, may come directly home to the heart of the pious reader, and afford that specific application of a sermon, upon which the minister could not have ventured. An inquiring teachable young Christian, was reading your paper the other day, and he met with an account of a man who had given up tobacco, for the sake of giving a few dollars more a year, to the cause of his Master. He instantly adopted the same resolution, remarking as he stated the fact to me; "this is one of the benefits of taking a good Christian paper."—Episcopal Watchman.

Salutary Legislation.—The Legislative Council of Michigan have passed an act, exempting social libraries from the general law of incorporation, giving them greater facilities. Also, an act, forbidding under penalty of \$50 the selling of ardent spirits within the territory, in large or small measure, "so as to render the seller obnoxious to the term of keeping a grog shop." Indians may give evidence under oath, who believe in the existence of the Supreme Being, and in a future state of rewards and punishments, at the discretion of the judge or justice presiding.

Religion in a Sabbath School.—The letter of a Superintendent in Rochester, N. Y. of April 15, published in the Utica Baptist Register, states, that about four years since, an attention to true religion pervaded the school, and which continued in some degree to the present time, so that about 137 teachers and children in the four years, have become hopeful partakers of special grace. A Bible class is also named as being greatly blest. Other Sabbath Schools in the same region have enjoyed special tokens of the grace of God. The writer observes, that he trusts the time has nearly gone by, when we are to see professed Christians doubt and hesitate whether children may not believe the simple truth that they are sinners, must repent, and believe on the Lord Jesus Christ.

From Hinton on Revivals

You will not suppose me to depreciate for a moment either of those most important and obligatory means of aiding the progress of religion, the stated ministry of the gospel, or missions to the heathen; but place even them in comparison with universal personal endeavor, and the result will be greatly in its favor. Missionaries and ministers are comparatively few, and provided with difficulty; individual effort brings hundreds of thousands of laborers into the field in a moment. The support of ministers and missionaries involves (however unwillingly) a large annual expenditure; but for every Christian to labor at home, costs absolutely nothing. Missionaries have to make great sacrifices, to run great risks, and often to fill an early grave; while individual effort involves no hazard, bereaves no parent, afflicts no family. A man sent abroad goes as a stranger, with a thousand impediments to encounter; in seeking to convert our neighbors and our friends, our way is open, our countenances are known, our language is understood, our influence is felt, our intention is appreciated. Private Christians have many advantages over ministers of the gospel, even in the most favored circumstances. The one speak in virtue of their office, and often under a degree of suspicion as to their sincerity; the other can speak from no motive but unfeigned love. The one can address their hearers but occasionally; the other may do it frequently, and follow up their instructions by almost incessant watchfulness and admonition. The one speak as comparative strangers; the other may employ the most touching eloquence of social kindness, of ardent friendship, and perhaps of fraternal or paternal love. The one can speak only to those who choose to attend on their ministry; the other are scattered through society in all its paths, and can carry instruction and reproof to the heedless and the abandoned. Had there been nothing instituted, therefore, but the public preaching of the gospel, whether at home or abroad, the easiest, most extensive, and most effectual means of converting the world, would have been overlooked. Superficial observers might have conceived that little result could have been expected, from even a multitude of such feeble efforts as those of individual Christians, in the same way as one might at first exclaim, Who would think of setting bounds to the sea by a sand bank? but He who knew that grains of sand form the only effectual barrier to the raging waters, discerned too, that grains of salt would best season the corrupted world. He has indeed, done well in instituting a public ministry, but the consummateness of his wisdom lies in evoking the individual energy of his people. "Ye are the salt of the earth; ye are the light of the world."

A CHILD'S CONVERSION.

At a religious public meeting in the city of Philadelphia, April 29, in giving an account of the revival in the city of New-York, Dr. Spring related the incident which follows:

The simplicity and ingenuousness of youthful conversion—a subject which the speaker considered with the eye of caution, allowing for the warm and ductile feelings of the spring-time of life, but which nevertheless, is undoubted verity, and unfolds the incalculable value of Sunday School operations, were illustrated by the case of a child about thirteen years old, in the congregation of the Rev. Mr. Dubois. "Mother," said she, "can you know whether I am a Christian by my feelings?" "My dear," replied her mother, "I must first know what your feelings are." The daughter smiled, and said, "Well then, you know when you have been long angry with a person, and it is all made up, how happy you feel. Now I have been a long time angry with God, and it is all made up, and I feel so happy." Thus she expressed her sense of reconciliation to God, through Christ.

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